A

General Epistle

TO

FRIENDS,

AND

All PEOPLE, to read over and consider in the FEAR of GOD.

I. Concerning the Word of God, and the Original, what it is.
II. Concerning the Worship of God.
III. Concerning who drink the New Wine, and who drink the Old; and who are the Bottles that hold each; and whose Teeth are set on edge, and whose not.
IV. Concerning Gathering in the Name of Jesus.
V. Concerning the Few Outward Offering, and the Few Inward; and both their Garments that they wear in their Offerings.
VI. And how all the True Christians, both Men and Women, are a Royal Priesthood.

Read these things with a lowly mind.

By G. F.

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A General Epiſtle, TO FRIENDS, &c.

I. *Concerning the Word of God, and the Original, what it is.*

BLeſſed are all thoſe whoſe minds are ſtaid upon the Lord, for they ſhall be kept in perfect peace; ſo where the mind is ſtaid upon the Lord, there is a perfect peace, for it is a whole peace which cannot be broken: So here is not only a perfect peace, but a bleſſing; a perfect peace which comes from the God of all peace, that bruiſeth the Serpents head under your feet, (the troubler) and the bleſſings which come from the bleſſed God. So all imperfect peace may be broken, that is when the mind is ſtaid upon any Creature, or in any Creature (and not upon the Creator) or in any outward things, Goods, Houſes, Lands or Inventions of the Vanities, in the fooliſh vain Faſhions, which the Luſt of the Eye, and the Pride of Life go into, which will defile it and corrupt it. When any of theſe things fail, and are not according to your mind, it being in them, then your peace is broken, and you are croſs, and brickle, and envy gets up; ſo this is not a perfect peace, but is a broken peace, and then you

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have the trouble and not the blessing; and the reason is, because your minds are in the Creatures, and the outward things, and are not staid upon the Creator, where the perfect peace is, and the blessing, where nothing can get betwixt you and the Lord. And this is below *Job* to have the mind in the Creatures, and visible things, for when you are tried, and Creatures fail you, you are croft, and troubled, that shews an imperfect state; for God said, *That Job was a perfect man:* and when that the Lord suffered him to be tried, and when that his Goods and Houses were thrown down, and driven away, and servants killed, he said, *Blessed be the name of the Lord, for the Lord gave, and the Lord taketh*; here his mind was stayed upon the Lord, and he retained his peace. And when that his Children were destroyed, and his Wife said to him, *What, dost thou continue in thy Integrity still? Curse God and dye*; he rebukes her, and calls her, *A foolish Woman:* and said unto her, *Shall I receive good of the Lord, and not evil? Naked I came out of my Mothers womb, and naked I must return again.* Here *Job* kept his integrity still, and did not all this while offend with his Lips. Now many of you who think your selves high, and above *Job*, if that your Goods and Children should be after the same manner taken away (whose mind is in them) you would be found in a troubled brickle state, far below *Job*. And when that *Jobs* Friends came to reason with him, who kept his integrity, and would no way yeeld to them, they called him an *Hypocrite*, and said, he denyed Prayer, and filled his Belly with *East-wind*, and said, *What shall mortal man be more pure than his Maker? Shall man that is born of a Woman be Just? God chargeth his Angels with folly, and the Heavens are not clear in his sight.* And these are the Scriptures the Priests use to bring against Friends, (who keep their Integrity) as *Job's* Friends did against him; but at the last the Lord commanded *Job* to offer a Sacrifice for his Friends, because they had sinned, and spoken not right, as *Job* had, who was perfect and kept his Integrity. And the Apostle said to the Saints, *That he had learned in all conditions to be content.* Mark, in *all conditions*, but this was when he was *Paul*, not when he was *Saul*, running up and down with his packet of Letters, halling the Saints before the Rulers like a *Parater*; then he was not content, neither with his own condition, nor others: But when he came to learn of Christ, which destroys the Devil and his Works, which teacheth to know all things,

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then in all things he learned to be content; ſo that you know that there is *learning*, *learneth*, and *learned*; as a Child when he is learning, learneth, and learned is three ſtates; ſo *Paul he had learned in all conditions to be content*; and who was his *School-Maſter* but Chriſt, by whom all things were made, *not of man, nor by man* (out of the Truth;) ſo while he learned of men, and by men, he was not content, neither are any others.

Therefore all are to learn of Chriſt the Light, the Life, and the Truth, that you may come to that condition, *to have learned in all conditions to be content, and not to truſt in uncertain Riches, for they have Wings and will flee away*; and ſo he is never counted a wiſe man that will put any confidence in that which will flee away from him; for thoſe are the Heirs of the Earth and the World that load themſelves with thick clay, that they may ſet their neſts on high; but they that be Heirs of Chriſt, and of the Power of an Endleſs Life, truſt in the Living God, and come to poſſeſs an Everlaſting Inheritance of the Power of an Endleſs Life, and come to increaſe in the Riches of the Everlaſting Inheritance, and there lay up Riches that are Everlaſting, which will abide for ever. And ſo therefore mind every one Gods Word *in your Hearts, and in your Mouthes, and obey it and do it*; and be not of them that are ſaying in their hearts, *Who ſhall aſcend or deſcend to fetch him from above?* keep down that Sayer under reproof, and then your ear will be open to that which the righteouſneſs of Faith ſaith, *The word is nigh thee, in thy heart, and in thy mouth, ſo thou needeſt not to ſay, who ſhall aſcend or deſcend*, and that was the Word which the Meſſengers of God preached and do preach, and rebuke the Gainſayer.

And ſo all people, ſeeing the Devil hath made the World like a Wilderneſs, and there is ſo many ways in it, that they do not know which way to come out, nor which to follow: Therefore this is my anſwer to you all, Take *David's* Lanthorn and Candle; you may ſay, What is that, and where is it? I ſay it is within you, the Word of God: You may ſay, people do not uſe to carry Lanthorns and Candles in the day time, but in the night. I ſay you be in the Night of Darkneſs, and therefore the Word is called a Lanthorn and a Candle to you, by which you may ſee the Way of the Lord which is perfect, from all mens ways which are imperfect; by which ye may ſee the Path of the Juſt to be a

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shining Light, from all the unjust paths that be in the darkness; for by this Word did *David* come to outstrip his Teachers, who was made wiser then them all, so it will you, if you obey it; for by this Word he saw Christ, and called him Lord: therefore he loved the Word and hid it in his heart; for by it he spake so many glorious expressions, which the World since hath turned into Meeter, and made Songs or Ballads of them; And this was the Word that came to *Abraham*, which made him forsake his National Religion and Worship, and obey the Lord; and this was the Word that came to *Jacob*, the Shepherd, by which he saw Christ, and prophesied of him to his Sons on his Death-bed, when he said to *Judah*, *The Law should not depart from betwixt his feet till* Shilo *came*, (meaning Christ) *and the gathering of all Nations should be to him*. as it is at this day, the gathering is to Christ: And this was the Word that came to *Moses* the Shepherd, when he was keeping sheep, which he obeyed and went to *Egypt*, and brought the Children of *Israel* out of *Egypt*; by which Word he was made a Minister; and when that the Children of *Israel* were come out of *Egypt* into the Wilderness, told them, *They need not go for the Word beyond the Seas*, &c. *for it was nigh them, in their Hearts and Mouths, to obey it and do it*. And this was the Word that made *Moses* a Prophet, who prophesied of Christ, and said, *Like unto him God would raise up a Prophet, him should they hear in all things*: Mark, (in all things) we are to be ordered both inward and outward, for hearing Christ, by whom all things were made; *And every one that would not hear that Prophet* (Christ) *should be cut off*; for how should they continue or reign?

And this was the Word that came to *Samuel*, and made him a Prophet, who spoke to *Eli* the Priest, and reproved his Sons, and the Children of *Israel*: and this was the Word that made *Saul* to prophesie, and *Balaam*, though they erred from it: And this was the Word that made all the Prophets to prophesie, and reprove the Kings of *Israel*, and their Priests, of their Superstition and Idolatrous ways, in setting up Groves, and Images in High Places; and reproved all their Monthly Prognostications, who spoke and acted from them, and not from the Lord.

And this was the Word that came to *Isaiah*, by which he prophesied of Christ, and of his Preaching, and of his Sufferings, and by which Word he reproved the Shepherds, which were *as greedy dumb Dogs*,

Dogs, could never have enough, ſeeking their gain from their Quarter: and by this Word he ſaw, *that all the Children of God ſhould be taught of God, and eſtabliſhed in Righteouſneſs and Peace*; and though many tongues ſhould riſe up in Judgement againſt them, yet thoſe that were taught of God ſhould condemn them all, this power ſhould be given to his Children. And many weapons formed againſt them ſhould not proſper, God would reſtrain them: And alſo he ſaw them that were *caſt out, that trembled at Gods Words*, to whom *God would appear to their glory, and to the ſhame, and to the confounding of them that caſt them out for his Name ſake*, as it is at this day.

And this was the Word of God that made *Jeremiah* a Prophet, by which he ſaw the New Covenant, by which Word he was ſaid to reprove the People and the Princes, of the *filthy and horrible thing committed in the Land, that the Prieſts preached for Hire, and the Prophets propheſied Falſly*; and for reproving them for their Superſtition & Idolatry, *they ſtruck him, and put him in the Stocks, and Priſon, and perſecuted him in the Dungeon*, till his Perſecutors were carried into Captivity. And by the Word *Jeremiah* ſaw the number of ſeventy years of his Perſecutors being in *Babylons* Captivity.

Elijah by the Word was made a Prophet, and by the Word reproved *Ahab* and *Jezebel* for their Idolatry, and worſhipping of Images. For which VVords ſake they perſecuted him, and the reſt of the Prophets; and was not he fed of the Ravens by the River; And did they not ſeek to take away his life; And did not he think all the Lords Prophets had been killed, and he left alone? yet did not the Lord ſay to him, *he had reſerved ſo many thouſands that had not bowed the knee to* Baal? And *Eliſha* the Plowman by the VVord was made a Prophet, and forſook his Plough; and by the Word reproved the Idolatry in his Age of Prieſts and People.

And by the VVord was *Ezekiel* made a Prophet, by which VVord he reproved the Shepherds of *Iſrael*, that made a prey upon the people, and taught them for the Fleece; and by the VVord he ſaw that God would bring the people from them, that they ſhould be made a prey upon no longer; and would gather them from their Mouthes, and ſet one Shepherd over them, Chriſt, which is witneſſed; and by the VVord he reproved falſe Prophets, that taught for handfulls of Barley, and pieces of Bread, and daubed with untempered Morter, and ſewed Pillows under the Arm-holes; and

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by the VVord he ſaw the Patern of the Temple, and the return of the Jews.

And by the VVord *Daniel* was made a Prophet, and ſaw Chriſt and his Kingdom, and how the Saints ſhould take his Kingdom; and by the VVord he ſaw ſuch that ſhould riſe up againſt the People of God; and by the VVod he numbred the years of Chriſt to his time 499 years, and of his death, and how he ſhould end the Sacrifices; and how that Chriſt ſhould bring up Everlaſting Righteouſneſs, and put an end to Sin, and end the Prophets, and Seal up their Viſions.

And by the VVord *Micah* was made a Prophet, by which he cried againſt the Prieſts *that preached for Hire, and the Prophets that phopheſied for Money, and the Judges that judged for Rewards, and ſuch as preached Peace to the people that put in their mouthes* (like the Prieſts in theſe times) *and when they did not, they prepared war againſt them, and chopt their Fleſh, and gnawed their Bones,* (as the Prieſts in this day and time have done) but *Micah* ſaw by the VVord, that the Sun was gone down upon ſuch Prophets and Prieſts, and they ſhould have no Viſion nor Anſwer from God; therefore ſuch are againſt Revelations and Viſions, on whom the Sun is ſet, and gone down upon, and then the Night comes upon them.

And by the VVord was *Amos* the Herdſman made a Prophet, who was a gatherer of Fruits, and likewiſe all the reſt of the Prophets, who ſpoke forth Divine things, and reproved the Superſtition and Idolatry in their time and day. And by the VVord did all the Prophets ſpeak forth Divine things, which VVord brought them into the Divine Nature and Mind, which VVord Hammered and Cut down that which corrupted their natures; and this was the VVord that made ſo many Fiſher-men Preachers of the Goſpel, which is the Power of God.

And this was the Word which made *Matthew* the Toll-gatherer, *Luke* the Phyſitian, and *Paul* the Tent-maker, Miniſters and Preachers of the Goſpel and Power of God. And this was the VVord which made *Peter* to ſee *Joel's* Propheſie, how *that God would powr out his Spirit upon all Fleſh, and Sons and Daughters ſhould Propheſie, and Young-men ſhould ſee Viſions, and Old-men Dream Dreams*, and the pouring forth of the Spirit upon Servants and Hand-maids, that every one ſhould have ſomethi g to ſpeak to the Glory of God. And now the Prieſts and

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proud Prelates, and Bishops, and Popes, though you have made a Trade of the Saints words, and the Apostles and Prophets words, and gotten a great deal of money by them, (which were Fishermen and Shepherds words, from the Word) Yet nevertheless if a company of Shepherds, and Herdsmen, Fishermen, Tent-makers, and Tole-gatherers should come amongst you to Preach, you would say, *Away with these Mechannick Fellows, they have not served seven years Apprentiship at the Colledges, which we have set up to make Ministers; therfore they are not to set up, because they have not served their Apprentiships.* What say the Shepherds, Heardsmen, Tentmakers, Phisitians and Tole-gatherers? Do you make a Trade of our Friends words, who were of our Occupation, that never served Apprentiships in Colledges, before they spake forth the words you make a Trade of? What, will you make a Trade of our Friends words, who were of our Occupation! Away with you to Work, and away with your Colledges; for our Brother *Paul* the Tentmaker said, *If you will not work, you must not eat.* For, would you own Christ if he had come in your day? who was called, *A Carpenters Son.* You Popes with your Triple Crowns, and you Lord Bishops with your Coaches and fat Horses, and gorgeous Aparrel, with your Black Coats, and White Coats, and Girdles; Are you like to entertain him who is called, *A Carpenters Son*? or to cast him and his Mother into the Manger in your Stables?

This was the Word by which *John* the Evangelist saw Christ, which did *enlighten every man that came into the world*, and saw how *he became flesh*, and *came to his own, and his own did not receive him*; *but to as many as received* Christ the Light, *to them he gave power to become the Sons of God*; which all they that are Ministers of the Letter, made by the seven years Colledges, and not the Word, hate the Light. And by this Word, the Minister of the Word preacheth Christ's Word, Life, Death and Resurrection: And therefore as *John* saith in his Epistle, *That which our Eyes have seen, our Hands have handled, and our Ears have heard of the Word of Life, do we preach unto you; that which was from the beginning. In the beginning was the Word*, though since the beginning were the words and letters; for the Scriptures of Truth are the words of God, and the words of Christ; and *he that adds to these words*, (saith *John* in the *Revelations*) *God shall adde unto him the plagues, that are written in this book*,

&c. So the *Word was in the beginning*, and Christ's Name is called, *The Word of God*, but Christ is neither called Scriptures nor Writings, for Scriptures signify Writings. So, *In the beginning was the Word*, since the beginning were Writings and Scriptures. *In the beginning was the Word*, since the beginning were all false Wayes, false Churches, false Teachers; and in the Word ye comprehend them all. The Priest saith, That *Hebrew*, *Greek* and *Latine* were the Original, the many Languages, and the many Languages began at *Babel*, which *Nimrod the Hunter before the Lord*, (began to build) after God had destroyed the Old World with Water; then would he go build a Tower which should reach to Heaven; then God came down and confounded them into many Languages: so he hunted before the Lord, but the Lord followed him, and confounded him in all his work, as he will do all the Builders that run before him; and so all the Priests that have gotten the many Languages, which began at *Babel*, they tell simple ignorant people, that they have the Original, and are the Orthodox men, and get in a different habit from them, and say the *Quakers* are a simple people, and despise the Learned Orthodox men who have the Original. Give ear O people, if these Languages which came up at the confounding of *Babel* are the Priests Original that makes them Orthodox and Divine, then Pilate that crucified Christ was as good an Orthodox Divine as they; for when he crucified Christ, he writ a Paper in *Hebrew*, *Greek*, and *Latine*, and set a top of him, he was as ignorant of Scripture & of Orthodox and Divine matters as you, and you as he; and the Apostle saith, *That Tongues must cease*, then that which makes Orthodox men and Divines, as you say, must cease, according to the Apostles Doctrine; and so then Tongues neither are the Original, nor make Orthodox nor Divine; and *John* that gave forth the *Revelations* saith, *That the Whore and the Beast* are *set upon Tongues*, *and the Everlasting Gospel must be preached again to all Kindreds and Tongues*; which were before *Babel* was, who was the first beginner of Tongues. Now it is clear that the Gospel must be preached to all Nations and Tongues, and that Tongues are not the Original, neither do they make Divines or Orthodox men; but it is clear that it is the Word which was in the beginning which makes Divines; yea, Tradesmen, which are base and contemptible in the eyes of the proud, and them that have gotten *Babel*'s Tongues, who are confounded by the Ministers of the Word, which was in

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the beginning before *Babel* was; for all the Earth was of one Language and Speech before *Babel*. And you that call your selves Orthodox men made by Tongues, and say that is your Original, who are so blind and cannot see that there was an Original before *Babel* was; for did not *Enoch* the Prophet, the seventh from *Adam*, who prophesied in the Old VVorld before it was destroyed, and long before *Babel* was, concerning the coming of Christ in Ten thousand of his Saints, as in *Jude*; and *Lamech* prophesied in the Old VVorld concerning *Noah*, and *Adam* and others might be instanced, before your Tongues which you call your Original were: and so we say that the VVord of God is the Original, which doth fulfil the Scriptures, and the VVord is it which makes Divines, which is called a *Hammer*, but it is a living Hammer; and is called a *Sword* and *Fire*, but a living Sword, and a living Fire, to hammer, and cut, and burn up that which separated and kept man from God, by which VVord man is reconciled again to God, which is called *The Word of Reconciliation*; by this VVord are men and women sanctified and made clean, and this is the VVord that makes both men and women Divines, and brings them into the Divine Nature, which hammers and cuts down that which corrupted their nature; and by this VVord are they brought into a Divine VViſdom, Underſtanding, Knowledge, Spirit and Power. And this is the VVord that lives, and abides, and endures for ever, by which the Saints are born again of the Immortal Seed and VVord of God, who feed upon the Milk of the VVord, up into a Divine Life, VViſdom and Underſtanding, and Divine Nature; and by this VVord they do ſee all Fleſh to be as Graſs, and as the Flower of the Field that fadeth; and the VVord of God that lives, and abides, and endures for ever, which is Chriſt, whoſe Name is called *The Word of God*.

And ſo to keep the VVord of Patience, which is over all the impatient Spirits, and then you will know the VVord of Life, the VVord of Patience, and VVord of VViſdom is Everlaſting, and abides and endures for ever; which all they that be in the Letter, out of the Life and VVord, have neither Patience to themſelves nor others; for the VVord of Patience, and the VVord of Life, which is to be kept in all Tribulations was before Death and impatient Spirits were.

Concerning the Worſhip of God, and the Jew *Outward, and the* Jew *Inward Offering, with their Garments.*

1. THere was a Worſhip at *Jeruſalem.*

2. There was a Worſhip at the Mountain, where *Jacob's* Well was. *Jacob* went down into *Egypt* with his Family, & he died in *Egypt*, and his Sons carried him out of *Egypt*, and buried him in the Land of *Canaan*, in his Grand-father *Abraham's* Burying-place; and after ſeveral hundreds of years the Children of *Iſrael* came out of *Egypt* into the Land of *Canaan*, and there they built *Jeruſalem*, and the Temple; and there was but one Temple in the whole World commanded of God, and that was at *Jeruſalem.* And before, in the dayes of *Jacob*, there was a Worſhip ſet up at the Mountain near unto *Samaria*, where he digged a Well: therefore when the woman of *Samaria* came out to fetch water at *Jacob's* Well, the woman reaſoned with Chriſt about Worſhip; and ſhe ſaid, *Our Fathers worſhipped at this Mountain, but others at Jeruſalem*; and Chriſt anſwered her again, *Not at Jeruſalem, nor at this Mountain is God worſhipped*: there he denies theſe two Publick Places of Worſhip; and when he had done that, he ſets up another Worſhip, for he ſaid, *God was a Spirit, and they that worſhipped him, muſt worſhip him in the Spirit and in the Truth; for the hour was coming, and now is, that ſuch God ſeeks to worſhip him.* And this Worſhip he ſet up, and preached up on top of a Hill, above Sixteen hundred years ſince; which VVorſhip was ſet up many hundred years before *Maſs-Book*, *Common-Prayer-Book*, *Directory*, or *Church-Faith* was: and this was the Publick worſhip that Chriſt ſet up in the Spirit and in the Truth; for God was a Spirit, and ſuch he ſought to worſhip him, that worſhipped him in Spirit and Truth. All are to mind the Worſhip that God ſeeks, and not the Worſhip that men ſeek. And Chriſt ſaid, *That the Temple ſhould be thrown down, and the City of* Jeruſalem, *and the Jews ſcattered over all Nations*; and the Apoſtle ſaith, *He is not a Jew that is one outward, but he is a Jew that is one inward, of the Spirit, and not of the Letter,*

Letter, for that killeth, but the Spirit makes alive. What, cries the World, do you deny Temple-worship? Nay, we say every man and woman must come into the Temple, if he worship God in the Spirit and Truth; And is not the Spirit within the Truth in the inward parts? For, *Do not you know that your Bodies are the Temples of the Holy Ghost, which is the Holy Spirit?* And can any worship God, who is a Spirit, in the Truth, but they must come to the Spirit and the Truth of God in their own Hearts? Here we set up the Publick and Temple-worship, which Christ set up on top of the Hill, which every man and woman in the whole World must come to, Truth in the inward parts, and the Spirit of God within them, and worship in the Spirit; they must be in it, and in the Truth, to worship the God of all Truth, who is a Spirit. And this is the Publick and Universal Worship; and this brings every man and woman in the world to Truth, and the Spirit of God in their own hearts: And so this brings all to know their Bodies to be the Temples of the Holy Spirit, in which they worship, as the Jew outward worshipped in his outward Temple. But the Temple since the Apostles dayes, has been so filled with Smoke out of the Bottomless pit, and so filled with Darkness, that no man could enter into the Temple to worship God; and there the Spirit of God hath been vexed and grieved, and so their Prophesie, Revelation and Vision hath been denied by the Authors of this Smoke; but the Seventh Angel has poured out his Viol, that men begin to enter into the Temple to worship God in the Spirit and Truth; and the Glory of the Lord shall fill the Temple. And Christ and his Apostles never altered this Worship, in the Spirit and Truth, though the Beast and the Whore, the False Church have set up another Worship since the Apostles days: But all must come to worship God (which was before their Worship was set up) which was necessary in the Apostles dayes. And so all must come to worship God in the Spirit and in the Truth, which was before *Mass-Book* was, which got up many hundred years after Christ; and that is and was the Publick and Universal Worship, set up by Christ the *Second Adam*, to the Sons of *Adam* in the fall, which brings every man and woman to Truth, and the Spirit of God in their own hearts, in that Spirit and Truth they must worship God.

But, cries the World, *Did not they pray in the Temple, the Jew out-*

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ward, and must not you pray in the Temple? Yes, the Jew in the Spirit prays in his Temple, and sings and rejoyces in his Temple; for what, *do you not know that your Bodies are the Temples of the Holy Ghost?* And so, if you pray, you must pray in the Holy Ghost, and rejoyce in the Holy Ghost, and sing in the Spirit: and how can you sing and rejoyce and pray in the Spirit, but you must go into the Temple, your Bodies being the Temple of the Holy Ghost? For the outward Jew his Temple was thrown down; and *he is not a Jew that is one outward, but he is a Jew that is one inward, in the Spirit. Stephen* was stoned to death for denying the Jews outward Temple, and witnessing Christ; and *Stephen was full of the Holy Ghost*, so he was the Temple of the Holy Ghost; and so they whose Bodies are the Temples of the Holy Ghost, are the Temples made without hands, which are set above all Temples made with mens hands.

But if you say, *Did not the Jews Priests dwell in the Temple, and there they were to offer in the Temple?*

I answer, yes, there was but one Temple in the whole world commanded of God, and it was set up at *Jerusalem*, and never set up in *England*, *Ireland*, *Scotland*, *France*, *Spain*, and *Rome*; but the *Jews* were to go either to worship at *Jerusalem*, and there to keep the Feast of Tabernacles, or else their eyes were to rot in their Heads, and their Tongues in their Mouthes, and their Camels were to die of such and such Plagues, as in *Zachary* you may read. And they were to come out of all Nations under Heaven to worship and keep the Feast of Tabernacles at *Jerusalem*; And the Apostles did there wait, at the time of *Penticost*, to be endued with Power from on High: And so that Temple was thrown down about forty years after Christ: For you that cry up an outward Temple-worship made with mens hands in your own Nation, are worse then the Jews; for they were to have but one Temple, and one People, and that Temple is down, and the VVorship; and *he is not a Jew that is one outward, but he is a Jew that is one Inward in the Spirit.* And so Christ's VVorship in the Spirit and Truth is set above the Jews outward VVorship at *Jerusalem*, and the Mountain near *Samaria*; and the Jew inward is set above the Jew outward; and the Jew outward offering in his outward Temple, and the Priest having Chambers in his Temple, that was the place of their Offering; the Jew inward he offers in his Temple the Spiritual Sacrifices,

ctifices, and no where else doth he offer but in his Temple; for by the Spirit doth he offer to God who is a Spirit. And they that offered in the Jews Temple were to wear the holy Garments; so you that are the true Christians, and are called a *Royal Priesthood*. What, are all true Christians Priests? yes, What, are Women Priests? yes, VVomen Priests. And can men and women offer Sacrifices without they wear the holy Garments? no: what are the holy Garments men and women must wear? the Fine Linnen; and they must go in VVhite; what, is this the Priests Surplice? nay; the Surplice got up when the Fine Linnen and going in White was lost. What is the Fine Linnen and going in White that this Royal Priesthood must wear, which are the Royal Garments? It is the Righteousnes of Christ, which is the Righteousnes of the Saints; this is the Royal Garment of the Royal Priesthood which every one must put on, men and women; so every one put on your Robes, put on your Garments, the Righteousnes of Christ, as a Cloak, that you may offer to the Lord an Offering in Righteousnes: you that be sensible of the Lords Mercies, offer to him his Praise, his Glory and Honour, his Spiritual Sacrifice in your Temple, as the sweet Odours, Myhrre and Frankincense. And when the Jews Temple was clensed, and the Rubbish cast out of it, the Glory of the Lord filled the Temple: And when your Temples are clensed, and the Rubbish cast out of your Temples by your Priest *Christ Jesus*, in the Male and Female, *who* destroys the Devil and his VVorks, and renews up into the Image of God, in Righteousnes and Holiness, as man was in before the Serpent got the Rubbish into him. And so Christ who destroys the Devil and his Works, and brings him to the state as man and woman was in before he got into him, that is Righteousnes and Holiness, and up into himself to the measure of the stature of the fulnes of Christ, who was glorified with the Father before the World began: Here the Glory of the Lord will fill every one of your Temples, through which you will come to praise the Lord in your Temple, and to offer an Offering in Righteousnes in your Temples by the Spirit, a Spiritual Sacrifice to God, who is a Spirit. So here you are a Royal Priesthood, offering up the Spiritual Sacrifices. And was not the Jew outward to have Fire and Lamps burn always in his Temple? and are not the Jews in Spirit always

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to have the Word, which is a Fire, in their Temple, and the Light of Christ? For doth not Christ say, *Have Oyl in your Lamps?* and were not their Bodies that Lamp? And was there not to be Salt in the Jews Temple, to season their Sacrifice? and so are not you to have always Salt in your selves (doth not Christ say so?) by which you may savour and be seasoned, that all your Sacrifices may be seasoned with Salt? And you know that the Jews outward were not to offer the Blind, the Lame, the Unclean, and the Halt in their Temple; neither are you, that be the Jews in the Spirit, to offer the Halt, the Lame, the Unclean, nor the Swine, nor the blind; but the Spiritual Sacrifice with the Spirit to God, who is a Spirit, by which Spirit you see by what Spirit you are made clean and sanctified, and mortifie that Swinish nature; by which Spirit you come to walk upright, not to halt; as you walk in the Spirit, by the Spirit you come to offer to God the Spiritual Sacrifice. And this is the standing Offering in the Temple which Christ your Priest dwells in, who ends the Jews *Priests* that dwelt in their outward Temple, and their Temple; and ends their Offerings and Sacrifices, and the Blood of Bulls and Goats, Christ the Offering once for all their Offerings; and Christ the Everlasting Covenant ends the first Covenant; and Christ the Temple, ends the Jews outward Temple, where their Offerings and Sacrifices were, and the Priesthood, and sets up the Royal Priesthood, with his Royal Garment, his Righteousness, that offers to God the Spiritual Sacrifices in the Temple: And so Christ ends all the Types, Figures, and Shadows, and variable things that were given to Man since the Fall, and held up by the Law, which they were not to add to the Law of God, nor take from it; which stood very nigh Two thousand years: which Law served till Christ came, and was good in its place, and was added because of Transgression: when many trangressed the Image of God, Righteousne s and Holiness, and were fallen from it, then the righteous Law, which is Good, Holy, and Just, came atop of Man, and this served (till the Seed Christ came, who is come) with all its Shadows; but Christ is come, who was the end of the Law for Righteousnes sake, to every one that believes, and in Christ is no Shadow, Variable, nor Turning, for he was before Shadows were, glorified with the Father before the World began; who is the First and Last, the Beginning and Ending,

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the Top and Corner-Stone, the Chief Master-Builder, the Elect and Precious, whom all the Builders in all Ages rejected, that were of men, and by men, and from men; whom all the Heirs of the World cast out, and could not abide that he should Reign whose Right it is, though he be the Foundation of many Generations, which all the Heirs of the World know not his Generation; they that be in their first Birth, whose Building is not on Christ the Rock, but on the Sand, and therefore have their Houses of Religion and Worship so often beaten down with the Storms of the Sea, not being upon the Rock *Christ Jesus*, which is above all the Storms and Tempests in the World, before the Sea was; who is *the Lion of the Tribe of Judah*, and the *Root of David*, and the *Lamb of God which takes away the Sins of the World*; and the Lamb must have the Victory over all the Wilde Beasts, Heifers, Dogs, Wolves and Horses. And is not this a mystery to you all, that the Lamb should take away your Sins, that the Lamb should have the Victory over the Dogish, and Wovish, and Heiferish and Swinish nature in you, like a Horse or a Serpent: The Clean and Holy Lamb must have the Victory over all this in you; and therefore joyn to him that hath the Victory, who is the Captain of your Salvation, who bruiseth the Serpents head; Christ the Seed (that is he) that breaks the Serpents Power, and crusheth him to pieces, destroying him and his Works; here Christ is King of Kings, and Lord of Lords, above all Principalities, Powers and Thrones is he ascended; *Who opens and no man shuts, and shuts and no man opens*; so he that opens to you by his Light, none can shut from you, who filleth your Lamps with Oyle of Gladness; and Christ who shuts to all them that deny his Light, they deny him; no man among them then can open; and that makes them go together by the ears about their Worships, and Churches, and Scriptures, and to Persecute one another: though they do profess Christ, yet denying his Light, they deny him; these be Antichrists, that be against him, though they do profess him; and such are by the Light condemned, that are against the Power of God, and the Gospel; the Power of God is the savour of death to them, but a savour of life to them that be in the Life. And, *In me you have Peace*, says Christ; and he gives Peace to them that are in him, that no man can take away; *But in the World you have Trouble*, saith Christ; that is, in *Adam*, in the Fall

from Righteousness and Holiness; for in Righteousness there is Peace, and in Holiness People see God; and out of this Holiness they do not see God.

Concerning who drink the New Wine, and who drink the Old, and who are the Bottles that hold each: And whose Teeth are set on Edge, and whose not.

ALL that is called *Christendom* do profess to believe in the name of Christ, yet to look upon it to see what a confused Family it is, worse then the *Turks*, and *Moguls*, and the Heathen; for in the *Turk's* Countrey there are *Jews*, *Christians* and *Turks*, and the *Turks* keep their Sabbath upon the sixth day, the *Jews* upon the seventh day, and the *Christians* upon the first day; and the *Turk* doth not Persecute them about Religion, but lets them enjoy their Meetings. And the *Mogul* it is said of him, that there have been sixty Sorts of Religions in his Country, but he persecutes none for their Religion, but lets them have their Meetings. And that all that is called *Christendom*, all professing the Name of Christ, that they should persecute one another, and tear one another to pieces about Worship, and Religion, and the Steeple-house, which they have given the Title of Church to; which is a Title taken from the People, and given to an Old-house: And that they should persecute one another about eating Flesh and Fish, the Lents, and Holydays, and about Fastings, and about White-coats, Black-coats, Girdles, Tippets and Hoods, Altars, Crosses and Candlesticks, and about Processions, and running to Graves for Relicks, and visiting Places: And that they that profess Christ should fall out about outward things, and tear one another to pieces about outward things, and Kill, Imprison, and Burn one another about such things; and their Sacraments, and Baptisms, which is Bread, and Water, and Wine,

Wine, *For the Kingdom of God ſtands not in Meats nor Drinks*, nor Fleſh, nor Fiſh, nor Holy-dayes, nor Faſting-dayes, nor Tippet, nor Hoods, nor Girdles, nor White-coats, nor Black-coats, nor Altars, nor Candleſticks, nor Proceſſions, nor Beads, nor Steeple-houſes, *The Kingdom of God ſtands in Righteouſneſs, and Faith, and Joy in the Holy Ghoſt*; and where there is *Righteouſneſs* there is *Peace*; and where there is *Faith* there is *Victory*, and *Building one another up in the holy Faith*; but out of this Faith there is no Building, no Victory, but *Cain* the Sacrificer perſecuting *Abel*. And therefore they are not counted Wiſe-men and Wiſe-women that perſecute one another about ſuch things the Kingdom of God ſtands not in. Therefore *Love one another* inſtead of perſecuting one another; and be meak, and not high; and intreat, and not threaten; and bleſs, and not curſe; and love, and not hate; and do good, and not evil; and live in the Will of God, and be not ſelf-willed; and mind the Religion of Chriſt, and not your own; for you perſecute one another about your own things, (that you invent) and not Chriſts; for Chriſts Religion doth not admit of any Perſecution or Violence, nor to hate Friends or Enemies; but Self-Religion will hate and perſecute both; that denies Chriſt, manifeſting it is not of God. And ſo biting and devouring one another hath been the way of conſuming one another: for was there not many hundred thouſand more Chriſtians about Four or five hundred years after Chriſt then there is now, before the *Pope* and *Turk* got up; for when they did begin to Bite one another, then they conſumed one another. And you read in the Scriptures of *Two Bottles, the Old Bottle, that holds the Old Wine; and the New Bottle, that holds the New Wine*; and he that drinks the New will not deſire to drink the Old; and he that drinks the Old will not deſire to drink the New. And Chriſt is the *Vine* that affords this new Wine, which is put in the new Bottle, which *They that believe in his Light, and become Children of his Light, ſit under his Vine and drink of his Wine*. And *Adam* in the Fall is the old Bottle that holds *the old Wine of Tranſgreſſion*, where all the ſowre Grapes are, and they that ſit in Tranſgreſſion drink the ſowre Grapes, of which their Bottle is full, *Full of the Wine of the Wrath of Fornication*: So they will not drink of the new. So this old Wine that comes from the ſowre Grapes, ſets all the Teeth of an Edge, by which they Bite and Devour one ano-

ther, and so are consumed one of another, and devoured one of another by their Biting with their Edged Teeth: Let the Place called *Christendom* witness it since there hath been a *Pope*, and since there hath come up a *Turk*; and how it was in the first Six hundred years before there was a *Pope* or *Turk* either; what grinning and biting, with their Edged Teeth, and consuming one another there hath been, and is to this day about Religion, which they made themselves, and are the works of their own hands, (contrary to Christ and the Apostles Religion) and have fed of the works of their own hands, and bitten others (with their edged Teeth) that would not. But they that drink of the new Wine, and desire not to drink of the old, bite not, but love one another, and love Enemies; and so they are not consumed one of another, but *live in Love, Peace and Unity*, and mind that which the Kingdom of God stands in, *Righteousness, and Faith, and Joy in the Holy Ghost*, and are in the *Pure Religion from above*, that keeps it self *from the spots of the World*; which is, *To visit the Fatherless, and relieve the Widows*, and live in *the Unity and Fellowship of the Spirit, which is the Bond of Peace*; and lives in *the Law of the Spirit of Life*, which *makes free from the Law of Sin and Death*; which Life was before Sin was, or death either: And such sit under their own *Vine* Christ, in the Fellowship of the Gospel the Power of God, which Power of God was before the Devil was, and are *the Church in God*, and Christ is their Head: But they that have the old Bottle full of the old Wine, that comes from the Grapes of Transgression, (by which their Teeth are set on edge) obey the Law of Sin and Death, and are under the Authority of the Prince of the Air and Darkness, and are under the Power of Death, and his Lusts and Works they do, who was a *Lyar from the beginning*, whose Religion lies in a Lye, and not in the Truth that makes Free; but that is it which the Devil is out of, and all his Servants, and therefore they fight against the Truth with their edged Teeth, who are drunk with the old Wine; and such cannot abide to hear talk of *Truth*, and the *Spirit* to guide People; who first hate it in themselves, and quench it, and grieve it; but such the God of Truth will quench their fierceness, and will grieve them that grieve his Spirit which is given to them; *Who will judge the World in Righteousness, according to the secrets of everyones heart*, and every one shall have a Reward according

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ding to his doing: And all you that profess *Jesus*, and live out of the Law of *Jesus*, the Law of Love and Faith, and the Spirit of Life that is in him, you are all on heaps about his and the Apostles words, like unto the *Scribes*, *Pharisees*, *Jews*, and *Saducees*, that profest the Law of God and his Prophets, and lived out of the Law of God, and the life of his Prophets, such were on heaps, as the Christians now that live not in the Law of *Jesus*, which cannot build up one another, but are the old Bottle, full of the old Wine, whose Teeth are on edge with it, tearing and biting at the Righteous, and one at another; but *the Righteous shall Reign, and his Seed shall have the Victory, and God will break the Teath of the Wicked.*

Concerning gathering in the Name of Jesus.

CHrist Jesus the *Second Adam*, who came amongst the Sons of Fallen *Adam*, you may see the beginning of his setting up his Meetings, when he saith, *Where two or three are gathered together in my Name I am in the midst of them*: so you see here Christ begins with a few, two or three, for there was the gathering of the *Jews*, *Scribes* and *Pharisees*, their *Temple* and *Synagogues*: and likewise there was the gathering of the Heathen to *Diana's Temple*; and all them that gathered in the Name of Jesus came from the Jews Synagogue and Temple, and likewise the Gentiles, into the Name of Jesus; for they who are gathered in the Name of Jesus, *whose Name is above every name*, and there is no Salvation by any other name under the whole Heaven, *but by the Name of Jesus*, into which the gathering is, where all know their Salvation; and so who are gathered into the Name of Jesus, are gathered into the Power and Authority: for you know when a Tax or Assessment is gathered in the name of the Head, or Heads of a Nation, it comes in a Power and Authority, that you obey it either actively or passively.

And so who are gathered in the Name of Jesus, they are gathered in the Power, the *Second Adam*, whose Power and Authority is above

above the Power of the first *Adam's* Sons and Daughters; by which Power, and in whose names their People are gathered; but Christ whose Name is above every name, and there is no Salvation by any other Name under Heaven, but by the Name of Jesus; and they that be gathered in this Name of Jesus, by the Power in which they know their Salvation, and they do see that there is no Salvation by any other name under the whole Heaven, nor Gathering by which they gather, they bid farewel to all other names and gatherings under Heaven, as knowing there is no Salvation but in the Name of Jesus; and this fulfils *Jacob's* Propheſie, who saith, *The Law shall not depart from between* Judah's *feet until* Shilo *come, and the Gathering of all Nations shall be unto him*; so then its clear, if the Gatheeing of all Nations be unto Christ, they must forsake all that into which they were gathered: And therefore that makes all the Heads of the National Wayes to be angry that holds them up; and therefore with such *The Lamb makes War in Righteousneſs, going on Conquering and to Conquer, that he may Rule whose Right it is, that he might subdue all things to himself*, in whose Name all things are to be done, and in whom all People are to be gathered, whom God hath given for *Salvation to the ends of the Earth*: And likewise this doth fulfil *Moses* propheſie, who said, *Like unto me will God raiſe up a Prophet*, whom in all things the People shall hear, who is the Salvation to the ends of the Earth, to whom the Gathering of all Nations must be, and they who be gathered in his Name do and must hear him in all things, *by whom all things were made and created, who was glorified with the Father before the World began.*

A Warning to all to keep out of the Fashions of the World, which lead them below the serious Life; and not to fashion themselves according to the World.

FRiends keep out of the Fashions of the World, let not your eyes, and minds, and spirits run after every Fashion (in Apparel of the Nations, for that will lead you from the solid Life, into a full stomack, with that Spirit that leads to follow the Fashions of the Nations, every Fashion of Apparel that gets up; but mind that which is sober and modest, and keep your Fashions; therein you may judge the World, whose minds and eyes are in that, *What they shall put on, what they shall eat*; and Friends that see the World so often alter their Fashions, and follow them, and run into them, in that they cannot judge the World, but the World will rather judge them: Therefore keep all in the modesty, and plainness, and fervency, and sincerity, and be circumspect; for they that follow those things the Worlds spirit invents daily, cannot be solid; and many Fashions might be instanced, both of Hats and Clothes of men and women, that daily are invented, which they that run into them are near unto the Worlds Spirit, and their eys are gazing after them, when they should be upon the Lord, from whom they should receive judgment: Therefore all keep down that Spirit of the World that runs into so many Fashions to please *the Lust of the Eye, the Lust of the Flesh, and the Pride of Life*: And *Fashion not your selves according to your former Lust of Ignorance; and let the time past be sufficient, which you have lived according to the Lusts of men, and the course of the World, that the rest of your time you may live to the Will of God, taking no thought what you shall eat, what you shall drink, or what you shall put on*; therein your lives may judge the Heathen, and that you may be as the *Lillies*; *for nothing you brought into the World, neither any thing shall you take out*: and therefore,

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while the Eye is gazing after every new Fashion, and the mind and desire is thirsting to get it, when it has it, it lifts up its mind, and so brings himself under the judgment of them that be in the sober Life, and of the VVorld also, and to be like one of them: Therefore take heed of the VVorlds Fashions, lest ye be moulded up into their Spirit, and that will bring you to slight Truth, and lift up the wrong Eye, and wrong Mind, and wrong Spirit, and hurt and blind the pure Eye, and pure Mind, and quench the Holy Spirit; and through such foolish Toyes, and Fashions, and fading things, you may lose your conditions: And therefore take heed of the VVorld, and trust not in uncertain Riches, neither covet the Riches of this VVorld, but *Seek the Kingdom of God, and the Righteousness* thereof, and all outward things will follow; and let your minds be above the costly and vain Fashions of Attire, but mind *the hidden man of the heart*, which is *a meek and a quiet Spirit*, which is *of great price with the Lord*, and keep to Justice and Truth in all your dealings, and tradings; at a word, and the form of sound words, in the Power of the Lord, and Equity; in *Yea* and *Nay* in all your dealings, that your Lives and Conversations may be in Heaven, and above the Earth, that they may preach to all that you have to deal withal; so that you may be *as a City set on a Hill, that cannot be hid*, and as *Lights of the World*, answering the equal Principle in all, that God in all things may be glorified; So that *you may pass your time here with fear, as Pilgrims and Strangers, and Sojourners*, as having an eye over all things that be uncertain, as Cities, Houses, Lands, Goods; so as things below, they that possess, as if they did not; and they that marry, as if they did not; yet as having *a City whose Maker and Builder is God*, and a Possession of *an Inheritance that will never fade away*, in which you have Riches that will abide with you Eternally.

G. F.

To

To all ſorts of People in Chriſtendom.

O Ye Prieſts, Is it not for you to preach to all People *Chriſt Jeſus, the New Covenant*, how that in and by it *all ſhall be taught of God from the greateſt to the leaſt?* And is not this Goſpel? But inſtead of this you preach *up War and Strife* among the People, and you war and ſtrive with them, for you Backs, Bellyes, and Mouthes, and are never ſatisfied, ſpoiling and ſtrayning the Goods of them that you do not preach to, and caſting them in Priſons, that will not put into your Mouthes; And are not you in this unlike the Goſpel-Miniſters? And again, Do not you preach up that men muſt have Sin the tearm of their lives? and ſo are preachers up of Sin, and not of Chriſt, which came *to take away Sin, and to deſtroy the Works of the Devil, and to make men perfect?* And are not theſe Traditions your own, and not the Traditions of Chriſt, and the Apoſtles? As to Sprinkle Infants, and ſign them with a Croſs, and that they muſt have God-fathers, and God-mothers: And do not you teach theſe Traditions for Doctrine among the People? And is not this your own Tradition, to tell People that the Steeple-houſe is the Church, which you teach for Doctrine? And is not the Steeple-houſe that you call the Church, made of Lime, Wood, and Stone? And will you make people believe that Chriſt ſhed his Blood for lime, wood, and ſtone; and ſanctifieth lime, wood, and ſtone; and that he is the Head of lime, wood, and ſtone; and that Chriſt loveth lime, wood, and ſtone; and that in the midſt of lime, wood, and ſtone, that Chriſt will ſing Praiſes: for Chriſt ſanctifieth, and loveth, and ſhed his blood for the Church, which he is the Head of; and the Church is his Body, and lime, wood, and ſtone is not his Body: And for you to ſay that lime, wood, and ſtone is the Church, the Body of Chriſt, which the Maſons and Carpenters have made; and is not this Tradition, like as the Heathen, that made an Image of VVood, Stone, or other Mettal, and then ſaid it was God, and worſhipped it: For do not you wo ſhip the Houſe, when

you put off your Hats when you go into it, or thorow it, when there is no Service in it to God, as you do pretend? And is not this your own Tradition, and not from Christ and the Apostles, to make a Trade of Christ and the Apostles words, that suffered and died for speaking them forth freely, as they had received freely, and judged them false Prophets that preached for lucre, and made merchandise of the words? And is not this your own Tradition, to make your Ministers at Schools, and they must serve there seven years before they must preach? And is not this like other Tradesmen, that go by Companies, that will suffer none to set up their Trade, but who hath served their Apprentiship *Seven years?* And in this Tradition are not you gone from the Ordination of God and Christ in making Ministers? who saith, That *he will pour out his Spirit upon all Flesh*, and *his Sons and Daughters shall Prophesie*; and the Apostle saith, *That he was not made a Minister of men, nor by men*; and that which he received and ministred, *was not of man, nor from man; but from the Lord Christ.* And is not all that you receive, from man, that are made of men? And do not you persecute them that will not receive it, and give you money for it, which the Prophets and Apostles did not sell that which they had received from God, for so much a year, a hundred pound, more or less, as they could get it, as you do; but it was not valued with money, or money-worth; and the Prophet saith, *All should come freely without money, and without price*; and Christ saith, to all the true Ministers of him and the Gospel, *Freely ye have received, freely give?* But Tradesmen, that have served an Apprentiship, and have not received freely, say, That they must not give freely, for it hath cost them money; and so the Command of Christ, and the Prophets, and the Practices of the Apostles is laid aside, like an old Almanack.

See here the call of the Patriarchs, Prophets and Apostles: *Abel* was a keeper of Sheep. God had regard to *Abels* Offering because he was righteous; but to bloody and persecuting *Cains* Offering, (which was done in the Custom and Form, and not in the Faith) God had no regard, *Gen.* 4. 2. *Abraham* was to go from his Fathers House, and his Country and Kindred, and so from their Religion and Worship, *Gen.* 12. *Jacob* and his twelve Sons were Shepherds, keepers of Cattel. *David* beloved of God, a Prophet, h: kept his Fathers Sheep, 1 *Sam.* 17. 15. *Gideon* the Lord called

led him, when he was threshing Wheat, by the Wine-press, *Judg.* 6. 11. *Elisha* called from the Plough-tail, a Propher; and both *Elijah* and *Elisha* were persecuted by *Jezebel*, 1 *Kings* 19. 21. *Amos* he was a Prophet, a Fig-gatherer, a Herdsman, *Amos* 1. 12. *Moses* was a Prophet, he was a keeper of Sheep, *Exod.* 3. 12.

Peter and *John*, unlearned men, they were called from their Nets when they were fishing, *Matth.* 4. 18. And *James* and *Andrew* his brother were called from mending their Nets, to follow Christ, and they leaving their Father, Nets and Ship, went after Christ, *Matth.* 4. 21.

The Wise men found *Mary* and *Joseph*, and Christ laid in the Cratch, or Manger, no room for him in the Inn: *Joseph* a Carpenter: Christ was called a Carpenter, and a Carpenters Son; you turn such into the Stable, *Luke* 2. 16. *Matthew* was sitting at the Receipt of Custom, and Christ saw him, and said to him, *Follow me*, and he rose up and followed him; he was an Evangelist, *Matth.* 9. 9.

Luke called, who was a Physitian, and became an Evangelist, *Col.* 4. 14.

Aquila and *Priscilla* his wife, he was a Craftsman, a Tent-maker, and they instructed *Apollo*, *Acts* 18. 24. *Paul* was a Tent-maker, and wrought with *Aquila* and *Priscilla*, he being of the same Trade, *Acts* 18. 3.

Christ and his Disciples went into his own Country, and preached in their Synagogues, and his Country-men said, *From whence hath this man this Wisdom? And is not this the Carpenter, the Son of* Mary, *and the brother of* James *and* Joses, *and of* Juda, *and Simon? And are not his Sisters here with us? And they were offended in him*, *Mark* 6. 2, 3. And what were the rest of the Twelve, and the Seventy Disciples? Were not some of them Tradesmen, that followed some Callings? The Jews marvelled, saying, *How knoweth this man the Scriptures, seeing that he never learned?* Jesus said, *My Doctrine is not mine, but his that sent me; and if any man will do his Will he shall know of the Doctrine, whether it be of God, or whether I speak of my self*, John 7. 15, 16, 17.

Isaiah saith, *That the Spirit of the Lord was upon him, and that the Lord hath anointed me, and sent me to preach good Tiding unto the Poor, and to bind up the broken hearted, to preach Liberty to the Captives, and to them that are bound, the opening of the Prison.*

And when did Christians lose this Commission of the Prophet *Isaiah*, and that they should now take one another by the Throat; and cast one another into Prison; and bind and make Captives; and to break, and not to bind up the broken: And is this your glad-tydings, who say, that you have not the Spirit as the Apostles and Prophets had? We do look upon all you Teachers of *Christendom* by your Fruits, as Christ hath taught us; and by your Fruits we know you not to be as the Apostles, but such as Christ spoke of in *Matthew* 24. as Briers, Thorns, and Thistles, and not Fig-trees, and Vine-trees; but Hirelings, and Covetous, greedy after Lucre, and Rewards; and Persecutors, which is forbidden by Christ and the Apostles: for you have left the Command of Christ and the Apostles, which is to *Love one another*, and to *Love Enemies*: and therefore, as Christ said, *Go not after them*, in *Matth.* 24. And the Apostle saith, *We are to turn away from such*, as in 2 *Tim.* 3.

And is not this a Tradition of your own, and not from Christ, and the Prophets, and the Apostles, to preach by the Hour-glass, in a thing like a Tub, on a soft Cushion; and that when the Hour-glass is out, to say, that the time is past Neighbours? And is it not as much as to say, You have your measure, be gone? And did Christ, and the Prophets, and Apostles do so? And had they so much a day for preaching by the Hour-glass? Or was the Pulpit like unto yours, that you read of in Scriptures; for could not about forty men stand upon it, read and see *Nehem.* 8. 4.

What Command have you to persecute, or imprison any concerning Religion or Worship, from Christ, who hath all Power given to him in Heaven and in Earth? But is not Christs Command to the contrary, that you should *Love one another*, and *Love Enemies?* and so then, not to hate one another, and to hate Enemies, as those called Christians do this day? For did not God *Love the World*, (which were Enemies to him) *that he gave his onely begotten Son into the World, that whosoever believed in him should not perish, but have Everlasting Life*? And was not Christ's Love manifested to the World, that *when they were Sinners and Ungodly Christ died for them?* And if People have sinned in their judgment, concerning Religion, and are mistaken, hath Christ bidden you to persecute them for their Sins sake? which Sin he died for, *and tasted death for every man*; and was manifest in the Flesh *to condemn the Sin in the Flesh*;

and

and the Promise is, that *he will take away their Sin*, and *he will destroy the Devil and his Works*, which Devil is the Author of Sin, and his Work is Sin? And so it is Christs Work to destroy Sin, and the Author of it, the Devil, and not to destroy the Creatures; and so he fulfilleth the Promise of God, *The Seed of the Woman shall bruise the Serpents Head*: And so Christ is the Way to God, who bringeth man and woman to God, destroying him and his Works; that led man and woman from God, and kept man from God. And Christ commandeth you to love one another, and to love Enemies, and rebuketh his Apostles, which would have had Fire to come down from Heaven, to have destroyed them that are contrary minded to them; and Christ said to them, *That he came not to destroy mens lives, but to save them.* [Mark this] And Christ commands you in the Scriptures, that you must let the Wheat and the Tares grow together till the Harvest; and checketh those Servants that would have gone to pluck up the Tares, and saith, *Lest they pluck up the Wheat also.* Let all that say they are Christians mark this, and the words of Christ, how they obey them; and Christ saith, *That the Harvest is the end of the World, and the Angels are his Reapers*: So let men and women fulfil the Command of Christ, and love one another, and love Enemies, and that will differ the Christians from the Pharisees and Scribes; for Christ came to *set at Liberty the Captive*; and take notice of the Sentence, that he will give to them that do not visit him, that is imprisoned in his Members; And if they go into everlasting punishment that do not visit him in prison, where he is made manifest then, What will become of them that cast him into prison; judge your selves? For Liberty is a natural right, and every natural creature would have its natural right, its Liberty; and Christ gives Liberty, and breaks the Bonds asunder: *And where the Spirit of the Lord rules, there is Liberty*; but where it is quenched, there is the Bondage, and not Liberty, *the Bondage that causeth the whole Creation to groan*, which *the Creature waiteth to be delivered from, into the glorious Liberty of the Sons of God*, by Christ: And all Creatures in Heaven and in Earth give him the Glory and the Honour, for he is worthy, who giveth Liberty, and destroyeth and consumeth the Man of Sin.

What Wages doth the Lord desire of you for his Earth that he giveth

giveth to you Teachers, and great men, and to all the Sons of men, and all Creatures, but that you *Give him the Praises, and Honour, and the Thanks, and the Glory*; and not that you should spend the Creatures upon your Lusts, but to do good with them; you that have much, to them that have little; and so *to honour God with your Substance*; *for nothing brought you into the World, nor nothing you shall take out of the World*, but leave all Creatures behind you, as you found them, which God hath given to serve all Nations, and Generations; and so that you have Food and Raiment therewith be content, which is the Apostles Rule, and an Example to you all; and Christs Command is, *That you should not take thought for to morrow, for sufficient for the day is the evil thereof*; and he biddeth you to *Consider the Lillies, how that they live without care and taking thought, and that one of them was beyond* Solomon *in all his Glory*; and that ye should be beyond them, and above them: for so did God make man before he fell, and set him above all the Works of his hands, before he fell; and so he is in the Restoration by Christ again, though in the Fall he is in the Captivity under the Creatures?

And what Command have you from Christ and the Apostles, that are called Christians, to judge one another, and persecute one another about Meats, Clothes, as White-coats, and Black-coats, and Dayes? Doth not the Apostle command you to the contrary; and say, That you should not judge one another about such things; and tells you, That the Kingdom of Heaven standeth not in such things, *but in Righteousness, Faith, and Joy in the Holy Ghost*? And do you judge and persecute one another about such things that the Kingdom of God standeth not in, and leave the Righteousness, and Faith, and Joy in the Holy Ghost? And doth not the Apostle say to you, *That Meat is for the Belly, and the Belly is for the Meat, and God will destroy both*? And so, are not Clothes for the Body? And doth not Christ tell you, That which goeth into the Mouth and Belly doth not defile a man, but the Wickedness, that which cometh out of his Heart defileth the man? And would not, or did not the Pharisees and Scribes, and chief Priests persecute Christ and his Apostles, for not observing their Dayes, and their Traditions? And did not Christ tell them, That he was *Lord of the Sabbath*, and how that they had left the Commandment of God,

God, and taught their own Traditions for Doctrine? And hath not *Christendom* done the same, left the Commands of Christ, and the Apostles, and taught their own Traditions for Doctrine, which they have not received from Christ, nor the Apostles; and if men do not observe them, they are judged and persecuted, and imprisoned, and their goods spoiled?

1. Is not this your own Tradition, and not from Christ and the Apostles, to persecute one another about Religion and Worship? For doth not the Apostle say, *Who art thou that judgeth another mans Servant*? for they must all stand and fall to their own Master, and every one must give an Account to God.

2. And is not this your own Tradition to persecute one another about Dayes, and Meats, and Clothes, and outward things, which the Kingdom of God stands not in? For, Doth not the Apostle tell you, *Let every one be fully perswaded in his own mind*? And here have not you left his Commandment, and have followed your own Traditions?

3. And is not this your own Tradition and Commandment, to set up a forc'd Maintenance, and Tythes, for a Christian Ministry, whether they preach to them or no? For, Is not Christs Command to the Gospel Ministers, *Freely you have received, freely give; and take no thought, &c. And go ye into all Nations, and preach the Gospel*? And did not they obey his Command? And will these Ministers now adayes, that are placed and setled in great Benefices and Means, leave their Means and Benefice, and go into all Nations to preach the Gospel? Nay, Are not they taking thought for themselves, and their Families, like the Heathen; and they will have no call now from God, except it be to a bigger Benefice? And when was the Commission of Christ changed?

4. And is not this your own Tradition who will suffer none to speak but you selves, and if any do, they come under your Judgment, and are persecuted as Deceivers, though they be truer then your selves; and do speak freely, as Christ commandeth, having received freely? And so are these Ministers ever like to convert either Jews or Heathen, that will not go out of their Parishes, except it be to a bigger; and will neither obey the Command of Christ themselves, nor suffer others that would?

5. And is not this your Tradition and Custom, and not Christs

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and the Apostles, for Christians to use carnal weapons in their warfare to Heaven, and about Worship and Religion, seeing that the Apostles said, *That the weapons of their warfare were not carnal, but spiritual*, and that the Spirit and the Flesh strived and warred one with another? And so, Hath not the Spirit his weapons spiritual, which he warreth withal; and the Flesh his carnal weapons, that he warreth withal, for his Worship and Religion? And are not such carnal, and in the flesh? And can they please God? And the Apostle saith, That they were to stop the mouthes of Gainsayers, in the convincing of them; but the casting into Prison, or persecuting People concerning Religion, will not stop their mouthes, nor convince them; and this was not the Apostles custom, or Christs, but the Heathen and the Jews.

6. And is not this your own Custom or Tradition, that such must preach that be Covetous, and Strikers, and Hirelings, when Christ telleth you, *That a Hireling will flee, and leave the Flock*; and the Apostle telleth you, *That the Ministers must not be Strikers, nor Covetous, nor given to filthy Lucre*: So mark your own Custom, and mind the Apostle words, and obey them.

7. And is not this your own Tradition and Custom to make your Ministers, by the will of men, when the Apostle saith, *That he was made a Minister of Christ, not of men, not by men, but by the Will of God*; neither had he *received it of men, but by the Revelation of Jesus Christ*? And so receiving of men for money, and selling it again for money; Is not this your own Tradition and Custom, and not from Christ and the Apostles, who said, *Freely ye have received, freely give*? And the Apostle saith, That they did not make Merchandize of the Word of God, neither did they teach for filthy Lucre.

Christendom hath not been rightly planted, nor the same Planters, as the Apostles were; and so not by the same Power and Spirit that the Apostles were in; but they have been planted by Mens wills, and the Sword and Club; and converted by such as say they have not the same Power and Spirit the Apostles had; and so one planteth, and another plucketh up: but you that are planted by the same Power and Spirit as the Apostles were in, live in the mortified Life.

And you that be Jews in Spirit, give your selves to the reading

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of the Law of Jesus, whom he hath made Kings and Priests: As the Kings and Priests were to give themselves to the reading of the Old Law, which Christ is the End of; and for this end they were to give themselves to the reading of it, that they might inform the People to practise it, that the blessing of God might come upon them, and not the wrath; and so you must do the Law of Jesus.

All People every where are to break down the imaginations of their hearts, and the evil of their earthly mind, and their wisdom, and their knowledg, and understanding, and all the Images and Idols of their hearts, by the Spirit that God hath given them, that they may offer to the Lord a Sacrifice and an Offering in his Temple: The Jews in the Spirit are beyond and higher than all the outward Jews in the Flesh, and their outward Offerings in their Temples, and the Offerings of the Jews in Spirit put down all the outward Jews Offerings, that be outward, that do that which is inward: And the Jews outward eat of their outward Offering in the Temple; and so Jews in the Spirit do eat of their Offering, Christ, in their Temple, and of their Sacrifices, and then they praise God in their Temple. And the outward Jews Lamps alwayes do burn in their Temples, and never go out; and they were to dress their Lamps in their Temple: and so the Jews in the Spirit, their Lamps are never to go out, but alwayes to burn in their Temple; and they are to trim and dress them, and so they come to be a Royal Priesthood, alwayes attending in the Service of the Lord in the Temple morning and evening, offering up the Lamb without blemish in the Temple: thus did the outward Jews, and so the Jews in the Spirit, morning and evening offering up the Lamb in their Temple, Christ, who is their Offering without blemish, and at all times they must offer him up.

And there were Priests to eat of the Shew-bread in the Temple, and the Shew-bread was alwayes to be in the Temple on the Table; and so the Jews in the Spirit are alwayes to have the Bread in their Temple, to eat of it; and ye are a spiritual Houshold, and a royal Priesthood to God. And the incense and sweet odours were to burn in the Jews Temple; and so the Jews in the Spirit are alwayes to have the incense and sweet odours to burn in their Temple. And the Jews in the Flesh were not to touch any thing, nor eat any thing that was unclean; no more are the Jews in the Spirit

to touch or handle, or eat any thing that is unclean; but to handle Christ, and feed upon him, who is pure, and holy, and clean, who is the Bread of Life. And the Jews outward were not to follow and feed upon any Offering but their own; and so the Jews in the Spirit are to follow no Offering but Christ, and feed upon him who is their own.

First, the Wicked and the Deceivers, Robbers and false Prophets, and Seducers do remove the Land-marks of the Righteous and Just, and then they make all their repleniſhed Places like a Wilderneſs, and then cometh up the Power of the Dragon, which begetteth and breedeth Serpents, and Vipers, and all the unclean Beaſts, and ſo makes the World like a Wilderneſs; and when the Land-mark of the Juſt and Righteous they have removed, then Truth, Juſtice, Righteouſneſs, and Equity have no place among them, then he deceives, and ſetteth up his own wayes, and hateth all them that will not obey him.

The Jews outward in their appointed Feaſts praiſed the Lord with the outward Trumpets; and ſo the Jews in Spirit, at their Feaſts in their Temple, in their feeding upon the Bread of Life lift up their Trumpets, their Spirits, in praiſing the Lord God.

Now all that you call *Chriſtendom* do believe that Chriſt is come, and is riſen, and that Jeſus is Chriſt the Son of God; ſo that now they are all to receive him, and to walk in him, and abide in him; but you that do profeſs the Scriptures of Chirſt, that he is come, that which the Saints profeſſed and lived in; as the Jews did profeſs *Moſes* and the Prophets, and God, and that Chriſt was to come, but they denied the Life, as you do, and lived not in it, neither do you; but are diſputing about the Words, and deny the Life and Spirit of Chriſt, the Prophets & Apoſtles, and that is the cauſe that you are not in fellowſhip and unity one with another, but all on heaps.

And the Jew outward he was not to touch the dead, nor to feed on that that died of it ſelf; for it made him unclean by the Law of God: And ſo the Jew inward in the Spirit is not to touch the dead, nor feed on that which dieth of it ſelf, but on Chriſt.

And the Jews under the Law, did not take Tythes of Fiſh, and of Swine, and of Foals: Did they offer up theſe in their Offering, a Sacrifice to the Lord? Were there any Swine, or Horſes, or Fiſh,

Fish, of any sort, offered up on the Altar in the Temple by the Priests? Was not the Swine an abomination to the Lord, and to the Priests? But doth not the Priests now take that abominable Offering, who are in the abomination? And where did the Priests under the Law take Tythe-Rabbits? were they to be sacrificed upon the Altar for an offering? for the Rabbits, Foals, and the Swine was not to be offered, but they were to be an abomination to them.

And whereas you call Christians *Lay-people*, you that be Ministers, and in some Office, and under some Vow or Oath; Is not this contrary to the Apostles, who called the believing Christians, *Saints*, and *Spiritual*? And are not all the true Believers, of the Church, and such as are passed from Death to Life, and such as are born of God? And the Apostle *Paul* when he writes to the old *Romans*, he doth not call them Lay-people, as you *Romans* call Christians now; but *Paul* called them *Beloved of God*, *called to be Saints*, and that they were called of Christ Jesus: read *Romans* the first, and see whether he called the *Romans* Lay-people. And *Paul* when he writeth to the Church of the *Corinthians*, he calleth them, Saints by Calling, and the Church of God, and he doth not call them Lay-people. And also the *Galatians*, the Church that was there, he calleth them, *Brethren*, and not Lay-people. And *Paul*, when he wrote to the *Ephesians*, he callth them *Saints*, and not Lay-people. And when *Paul* and *Timotheus* wrot to the *Philippians*, To the Saints, Bishops, and Deacons; they do not say, To the Bishops, Deacons, and Lay-people. And when *Paul* and *Timothy* wrote to the *Colossians*, he called them Saints, and Faithfull Brethren, and not Lay-people. And when *Paul*, and *Silvanus*, and *Timothy* wrote to the *Thessalonians*, they said to them, That *their Church was in God, the Father of Christ*, and called them Beloved Brethren; and not Lay-people. And *James* in his Epistle, said that they were Brethren. And *Peter*, in his Epistle, doth not call them Lay-people, but such as *have obtained the like precious Faith, and Beloved*. And *John* in his Epistle calleth them *Babes*, *Elect*, *Dearly beloved*, and not Lay-people: neither doth *Jude* in his Epistle call them Lay-people, but *called and sanctified of God the Father*.

Christ saith, *Go ye into all Nations, Teach and Baptize them in the Name of the Father, Son, and Holy Ghost*; but the Priests and Pa-

pists will hardly go any further to Preach and Baptize then their own Parishes, where they are sure of great Livings, which they have agreed for.

And do you hold by Tradition from Christ and the Apostles, that the Pope must wear a Triple Crown? And is not this the Glory of the World, and not from either Christ or the Apostles, who were not of the World? And did *Timothy*, or *Titus*, or *Peter*, or any of the Apostles wear a Triple Crown of Gold on their Heads? Was not Christ's Crown that they made him of Thorns.

And you Ministers of *Christendom*, because that you are not in the Faith that works by Love, nor in the universal Love of God; therefore you cannot build up *Christendom* in the Love of God, nor in the Holy Faith that works by Love; for Love edifies, and buildeth up but; your Faith is a dead one, and the Fruits of it are Wrath and Strife, and Envy, and Tearing one another to pieces with Persecution; which Persecution was alwayes blind; and the Blind leadeth the Blind into the Ditch: So you are out of the Catholick Faith, and the Catholick Church, and the Catholick Love, Fellowship, and Worship, and Catholick Gospel, which is Everlasting; for Catholick is Universal.

In the time of the Law, they were not to touch the Dead, if they did they were unclean; which is a Figure to them that be in the Living Gospel, which is Immortal, they are not to touch the Dead Wayes, Doctrines, nor the Dead Flesh and Bodies of Sinfull Flesh; but to touch Christ and his Flesh. And therefore touch nothing that is unclean, but the living and the clean: the Earth is corrupted with the dead Bodies, and the Flesh thereof maketh it to stink, the Living smell it.

Christ is the Altar that all offer upon that offer up to God; which Altar is in the Temple, and Christ is the Way to God: and such as quench the Spirit in themselves, and others, and not suffer it to arise, are such as watch the Sepulchre of Christ, and are afraid that Christ should arise.

Drunkenness, Whoring and Swearing, which are the works of Sin, and this is the Way to Hell if you continue therein; and Hell gapes, the Grave openeth her Mouth; and Death and Destruction talk of the fame of God, and the Horse-leech, that is bred in the Waters crieth, give, give.

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You drink Healths, but Drunkenneſs, and Whoredom, are out of the Fear of God and deſtroy the health of the Body, Mind, and Soul: you bleſs, but a profane life denieth Salvation, the bleſſed ſtate. *Lord thy Children love thy Light*, which Light the Children of Darkneſs tread it and them under their feet.

You Faſt, Pray, and Preach, and talk of God and Chriſt, and Scriptures; but the Lord will require all your Debts that you are run into, for you are gone beyond your bounds, and ſo into Drunkenneſs, Swearing, Curſing, Pride, Covetouſneſs, Oppreſſion, (and not to do juſtly to all men) and to live in Malice, Striſe, and Envy, which be the works of Darkneſs, and deſtroy, and raven, and pluck down to pieces; but Love edifieth and buildeth up.

There is but one Shepherd, and one Fold, and the Sheep know the Shepherds voice, and follow him, and he giveth them Life Eternal; and they are all led by the Spirit of God, and are the Sons of God; and they have the Spirit of Chriſt, and they are his; and whether they ſleep or die, or eat or drink, they are Chriſts, for he died for them, and hath purchaſed them with his Blood; and therefore they are not their own, but Chriſts; and ſo they are to glorifie him in and with their Bodies, Souls, and Spirits, which are his. But in the World there is a multitude of Shepherds, and they have their ſeveral Flocks, and Folds; and the Shepherds fall out with themſelves, and with their Flocks about Victuals, Clothes, Dayes, and Times; and one while one Shepherd getteth the Flock, and another while another Shepherd getteth the Flock; and by theſe doings the Flocks are almoſt plucked to pieces by the Hireling Shepherds, which leave the Sheep in time of Perſecution, when they have gotten all the Wool they can off their backs, becauſe the Sheep were not their own; and when he leaveth the Flock, then another taketh them, and bringeth them into his way, from the way that the other led them in, that is fled from them; and then if the ſecond Shepherd leave them, and a third take them, he bringeth them into his way, from the ſecond. And thus the Sheep are toſſed up and down, and Starved; and every Shepherd ſheareth the Sheep, and plucketh the Wool off their backs. But Chriſt layeth down his Life for his Sheep, and abideth with them; in all their Troubles, and Perſecutions, and Sufferings, he ſuffereth, and is perſecuted in his Flock of Sheep, when the Hireling

sing fleeth because he is a Hireling, and careth not for the Sheep, for they are none of his own. And you may see, as many Flocks as there are in the World, there are so many Shepherds, knowing of them, and keeping them in the World, which the Devil hath made a Wilderness, and a desolate Place, among whom it is alwayes Winter to the Elect: We that are taught of Christ, and know his Voice, and follow him, Christ is to us both in Life and Death advantage.

The Burnt-offering was to burn all the night until the morning on the Altar, and the Offerings made by Fire, whosoever toucheth them must be holy, *Levit.* 5. Every true Christian must read the Substance of this within him.

A Yoke you have laid upon Christians and *Christendom*, which our Fore-fathers threw off, and would never bear, neither would, nor will them that be of their Seed, all your Inventions, Images, Pictures, Representations, Relicks, Images of God, and Christ, Apostles, Saints, and Prophets, and Images of things in Heaven, and in the Earth; and the observing of Christ and the Apostles, and Saints Dayes, which Burthen you lay on people, which Christ and the Apostles did not, which were our Fore-fathers.

And your forc'd Maintenance from People to your Ministers, and so makes the Gospel chargable, and so are become burthensom to the people, and troublesom, and this is not the Gospel-Way, that our Fore-fathers went in. And them that will not give you Maintenance you cast them into Prison for Means, which was not the Way of the Apostles, and there do keep many until they do die in Prison, and such as you do not Preach to; and this is not glad Tydings of Peace of the Gospel, but War, and Strife, and Trouble; and this burthen you lay upon us, which our Fore-fathers the Apostles did not do; for they were not chargeable, but kept the Gospel without charge, and did not make merchandize of the Words. And Christ saith, *Freely you have received, freely give*; And *every one that thirsteth, come freely, without money, and without price.* And also all your persecuting about Religion, and Worship, and Church, and Faith, and in matters of Conscience towards God; and your inventing Tortures, and Racks, to imprison and Torture People that do not conform to your Way; this was not

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the way of the Apoſtles, nor Chriſt; and ſo you may ſee that you have loſt the Power that Chriſt and the Apoſtles were in.

Rev. 2. 10. *Ten dayes the Devil ſhall caſt you into Priſon, that you may be tryed*, which is ten years. *Rev.* 11. Five moneth the Tormentors were to torment the people, which is 150 years. *Rev.* 12. 6. The Woman, the True Church, ſhe fled into the Wilderneſs when ſhe was perſecuted by the Dragon, and there ſhe was to remain, and to be fed of God 1260 dayes, ſo many years; and then the falſe Church got up (called the Whore) on the Beaſt, which the Dragon, the Devil gave his power to, who had power over all Nations, Kindreds, Tongues, and People, and they worſhipped the Beaſt both ſmall and great, all that had not their names written in the Book of Life: And that Beaſt he was to continue Forty two moneths, which is 1260 dayes, ſo many years, *Rev.* 13. *Rev.* 16. 19. The great City fell, and was divided into three Parts; And did not the *Turk* get one part, and the Proteſtants another, the Pope another? which City is the great Whore, the falſe Church; and the cry was, *Come out of her my People, leſt you be partaker of her Plagues*: for Plague, Sorrow, and Mourning were to come upon the Whore, and loſs of children.

The Promiſes of God are all fulfilled in the Seed Chriſt, and all the Promiſes are fulfilled to the wicked Seed, in the Woes and Plagues, in Judgement to the wicked Seed, which was the firſt Birth of death ſpoken of in the Scriptures.

What is it that People looketh at ſo much? Is it not at ſome Lye, and Jeſts that be vain, or at old Stories, and at vain light Tricks, which the light airy Spirit hath done, which ſtirs up the light Spirit in others to Laughter; and ſo vanity begetteth vanity, and lightneſs begetteth lightneſs; and ſuch work the light airy Spirit doth to paſs away his time, and with Playes, and Shews, Games, and Sports, and light vain Talk, among whom Seriouſneſs and Soberneſs hath no place.

THE END

Willm Hughs Born in the parish of Brigseat Ealis Clemeants near Oxon In the month of Novr 1682 as I am Informed

Will J Hughs